

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 149.

The Principles of Nature.

THE NEW COMMANDMENT.

BY MISS EMMA FRANCES JAY.

REPORTED PHONOGRAPHICALLY BY T. J. ELLINWOOD.

"Brethren, a new commandment I give unto you, that ye love one another."

In taking the platform of the former teachers of Christianity, or Spiritualism, I feel that it is necessary for the present condition of the minds of men, that their attention should be directed back to the great example and commandment of Him whose life was a living embodiment of the Divine qualifications that I would desire the believers of the present day to possess. Thus do I come again, using his language: "A new commandment I give unto you, that ye love one another." I propose to speak, first, of the spiritual phenomena; second, the relations which Spiritualists sustain to unbelievers; and third, the effects of a belief in Spiritual Manifestations and the beautiful philosophy they teach. And here let me speak first of Spiritualism as it was eighteen hundred years ago, as it has been in every age since that period, and as it is to-day.

First, what was Spiritualism at that period? You have only to look at the record you have—to go back and compare the present age with the distant past—to ascertain what Spiritualism was at that time, its effects upon that "peculiar people," and its transmission of those effects through all ages, until the present.

The writings of the Scriptures, that you have been wont to regard as sacred, were given under most peculiar circumstances. The Old Testament Scriptures had been given to them, and were looked upon by them rather as a matter of history, save in regard to the especial prophecies, and the commandments given by Moses, which they then cherished as their great law, more so than even modern Christians; for nominal Christians of to-day profess, at least, to look upon the Old Testament Scriptures as actual inspiration, written by the hand of Jehovah. These I do not believe the followers of Christ to have regarded in this sacred light, but they simply looked upon them as a matter of history, the particular prophecies and the Mosaic law alone excepted. But now people profess to regard the Ten Commandments, said to have been given by Moses, as an especial communication given by Jehovah to that people. But it does not appear that Moses on ascending Mount Sinai beheld the actual form of Jehovah—he did not look upon the great I AM. He might have seen the bush burning, but not consumed; he might have seen the spiritual light, which corresponds to the glory of God and the unequalled splendor of his Divine countenance. The Scripture declareth unto you that "no man hath at any time seen God." Such was the superstition of that age, the people believed that every voice which addressed them from the invisible world was that of Jehovah—that every utterance was a special message from him. Even at the present day, those called Spiritualists—and who nominally are so—run too much into the same excess, because they are inclined to believe every thing that emanates from such a source, regardless of existing conditions, without so much as subjecting what is said to the great criterion of reason, and without considering for themselves whether it will be, if received, a benefit or an injury. The Mosaic law, given under peculiar circumstances, to "a peculiar people," though absolutely necessary for the government of that people, can not consistently be supposed to have emanated directly from the Lord God of Hosts; much less was it given expressly for us. However, regard this as you may, it is sufficient to prove that there was a spiritual demonstration there—that Moses, when thus retiring from his people, did receive the testimony, is sufficient to prove that unusual phenomena prevailed at that time, and that in all probability he did receive, through spiritual manifestations, these commandments. Follow every writer of the Old Testament Scriptures through his life, and you will perceive that each succeeding age was replete with manifestations from the unseen world; that those invisible spheres were then, as they are now, in close proximity to the outward world; that angels were not afar off in the courts of some distant heaven, but that they were near them, speaking in the voice of prophecy, proclaiming their eternal destiny, and endeavoring to impress upon them the God-given truth of immortality.

It is said that Christ was emphatically promised in those Old Testament prophecies. But we do not regard them as having reference to the particular person that did come at that particular time, and who set forth and illustrated those great principles of truth which constitute the foundation of the Church, but by this light of Spiritualism—by this influx from above—certain ones were blessed with the gift of prophecy. When the Mosaic law had performed its duty, then should "old things pass away, and all things become new." Then should there be a most eventful era in the world's existence, and the nations should receive a new light that would indeed

be a Messiah unto men; because it came to teach, more emphatically, their relations to each other and the great laws that govern them, and to lead them to the investigation of these laws, as well as the character of the Divine Being from whom they emanated. Thus is prophecy most beautifully typical of him who was the instrument for imparting these great truths to the children of earth, and who manifested in his life that purity, that elevation, and that control of the spiritual over the physical that should be to you a living illustration of what you may become, and an actual demonstration of the powers that lie within, which enable human beings to control and subjugate matter to mind. Thus the commandment under contemplation, given by Christ, "That ye love one another," was the essence of the Law, only it was more simple, and commended itself more perfectly to the understanding of the people of that age. Throughout every book and almost every chapter, even of the Old Testament Scriptures, we find ample evidence that those of other spheres did then, and possibly do now, communicate with the people of earth. Examine the ancient writings and you will perceive that the spiritual vigor of that period was gradually lost and its manifestations degenerated. The Jewish nation are a suitable emblem of this truth. They abandoned the very spirit which the children of Israel portrayed and followed in their march through the wilderness, and substituted for spirituality forms and ceremonies. Then I would speak to you, and warn you against falling into the same error. I perceive that the conditions and tendencies of Spiritualism must be most carefully watched; and you must guard, not only your own hearts, but your words, and lives, and influence; for when you permit the pure essence of spirituality, and the delightful and sacred influence of the love that Spirits come to teach you, to degenerate, and you find yourselves founded on creeds, forms, organizations, and societies, you will surely become like the Jews, who substituted for the living Spirit, the letter and the form which were and are dead. This must inevitably be the result with every society and institution that is not founded by Jehovah, or that does not rest on his own eternal laws. When I say founded by Jehovah, I mean on a demonstration of those principles, and that vital energy that alone can come from him and contribute to the upbuilding of the temple of Christianity, or spirituality.

The Jews became so delighted by, and so wholly absorbed in, their forms and ceremonies, that they knew nothing beyond them. They regarded the Mosaic law as belonging emphatically to them, because they supposed themselves to be the chosen people of God referred to in the prophecies. And I declare that those prophecies have actually the evidence of that spiritual light which you so much delight to receive—but they did not refer to any peculiar sect or creed; they referred to all those children of the truth who might, by their consistent lives, become living members of the great body, whose head is Jehovah. Thus are the teachings of the Old Testament not void of instruction, and Spiritualists should not throw them aside as unimportant and unworthy of consideration. I do not regard them as special revelations from the Divine Being, any more than the manifestations of to-day are special revelations from him; but they are from him just so far as they embody truth, and set forth those divine principles that have a practical bearing on the spiritual nature, and tend to the subjugation of the material to the mental and spiritual. Just so far they are inspired; and just so far the writings of Swedenborg, Channing, A. J. Davis, and every great thinker and practical reformer, are inspired. So far as they embody that divine truth, that knows no death, they are immortal. But you can not safely receive them without discrimination any more than you can safely receive the manifestations and teachings of Spirits to-day without the exercise of your reason. You who are conversant with the manifestations of modern times, have seen the necessity for careful discrimination; and you know there are multitudes of conditions that must be considered before these communications can be received as actually from the unseen world, or as inspiration. Do you not suppose that there were like conditions that should be considered in relation to those writings? You read that you are to "search the Scriptures, for in them ye think ye have eternal life." Is there one evidence in them to teach you immortality? Have you not been compelled, when reading them, to turn within, to look at the mysterious handwriting on the tablets of your own spirit, and mourn, it may be, because you found not an interpreter? What has been the effect? Have you not felt compelled, from the effects of early education, to receive the Scripture evidence, whether it commended itself to your reason or not? Yes, and this has been the cause of the teachings of the popular theology. This is what we would discountenance, and we would teach men to become true to themselves, to know the powers they possess, and to exercise their reason—the monarch God hath ordained to govern each of you. You are a kingdom, and all the powers that lie within you are subject to this king of kings—REASON.

The spiritual manifestations of olden times were, as they are at the present day, employed to give men a knowledge, not only of themselves, but of the actualities of life, and their

application to themselves. We will take Paul as an example, because he is one of the brightest stars in the spiritual galaxy. What was the character of his teachings, and what was the spirit manifest in him when giving forth those teachings? You regard Paul, in the first instance, as persecuting truth. Like multitudes to-day, he believed himself to be serving God, because what he believed he entered into with his whole life. It was his vitality—his existence—that he should do what he deemed the will of God. We will not doubt the sincerity of this good disciple; but it is sufficient for us to know that a spiritual demonstration was brought to bear, and was the instrument of convincing him of his error, teaching him the truth of immortality, and preparing him to labor most effectually in that age for the upbuilding of the great spiritual temple. When the great light shone round about him, the circulation, and the whole action of the physical system were so changed, that he became perfectly prostrated, and through Paul, the spirit within him said, at once, "Who art thou?" He turned his eyes toward the spiritual source from whence the inquiry came; and what was he compelled to resort to, before he was finally restored to himself? Simply a medium, because it was through a medium that the Spirit spoke, and bade him to go to Damascus. You have like demonstrations to-day. You are not dependent on a simple act of faith for the authenticity of Spirit-manifestations; consequently your faith is not merely "the substance of things hoped for," but an actual demonstration. Now you perceive that as soon as Paul became convinced of the truth, he was a most zealous laborer for its advancement; and he toiled as ardently to promulgate these principles as he had previously done to persecute the children of the Church. Follow him through his teachings, and you will find that he gives some of the most beautiful descriptions and explanations of the spiritual powers, and of the subjugation of the material to the spiritual nature, of any writer that has ever existed. In his Epistle to the Corinthians—of which I shall treat in future—he gives you some of the finest ideas in respect to the relation of the material and spiritual, both as to the external world of nature and the internal world of spirit. Thus when he speaks of the resurrection and of the various degrees of glory of the sun, moon, and stars, he refers to man distinctly and particularly, and gives you—if you would study his writings on this point, with the view of ascertaining their spiritual meaning, instead of taking them in their literal sense—a broad and comprehensive view of your relations to the material and spiritual spheres.

You may follow others who received the light of truth from these sources. Behold Peter when the spiritual vision came upon him, and a great sheet was let down from heaven, containing all manner of beasts, and a voice was heard, saying, "Peter, arise! slay, and eat!" But he said, "Not so, Lord." Here you regard this power as divine, if you understood that Lord meant Jehovah; but if you take it in its actual sense, then he may be considered as only paying a little deference to the Spirit, and declared that nothing unclean had ever entered into his mouth. The voice said again, "Call thou nothing unclean;" here speaking to him in unmistakable tones of the divinity of the world of nature, whether regarded as spiritual or material; every thing that bears the impress of the Divine Hand—every thing that is fashioned by him, is pure.

Again, John the Revelator—to whom we may refer as receiving through him an actual demonstration from a former inhabitant of earth, when the angel entranced him, and had power to show him clairvoyantly all the mighty kingdoms of the heavens and of the earth, and to reveal to him the unequal splendor of those spheres—would fall down and worship him; but the angel said to him, "See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the sayings of this book; worship God." Thus do you see throughout the Old and New Testament Scriptures a general spirit of inspiration; and that light which cometh from the Spirit-spheres is inspiration just so far as it can illuminate the internal powers, and make you susceptible to the truth—just so far as it may serve to illustrate your relations to your brother man, and to reveal and awaken your immortal powers and capacities. These did not simply unfold revelation that was important to that age alone, but they prove to you that God hath so arranged the order of his government that when the earth demands a greater manifestation of truth at one period than another, it is given. When the Mosaic law was given, it was sufficient, and all that the age required. It perhaps did more to lead the people in the right way than any thing else could have done; but when that became adulterated—when that had performed its mission—a new dispensation was given to them; the old forms and ceremonies passed away, and another Teacher came to impart a better knowledge of the nature, relations, and destiny of man.

The condition of nominal Christians to-day is not unlike that of the ancient Jews. It is a lamentable truth that those who call themselves Christians are too much absorbed in fashion, forms, and ceremonies, creeds and doctrines, to the entire exclusion of spirituality; and though they pray from Sabbath to Sabbath, and from day to day, for the influence of the Spirit of truth, yet when it descends to enlighten their

minds, they reject it, as the Jews did the Messiah, crying—"Away with him, away with him, crucify him, crucify him!" We know it has been a constant inquiry, since the development of modern Spiritualism, "Why has it not come to the churches—why does it descend to all classes, including the most impure, morally? Why accept spiritual blessings from such sources?" If they would search the Scriptures, they would find that it was not the cultivated, the educated, the aristocratic—nay, even Christians, to whom Christ came; but that truth descended through him, and that the most humble and lowly were recipients of those spiritual blessings—because they had lived most in accordance with nature; because their hearts were uncontaminated by forms and ceremonies; because there was an opportunity for the Spirit to pour upon them the influx of light and truth, and thus regenerate them, and bring them into the fold of the great Shepherd.

When we consider spiritual manifestations in their true light, we will not consider them special providences—special blessings of Jehovah, conferred at a particular time on "a peculiar people," but as actually existing to-day as well as in the past. In like manner they will continue to occur in all ages to come. From the existence of the first man, the law of spiritual converse was comprehended in the natural Divine order, and it can never pass away. It is by this same law that you daily and hourly converse with your friends, and that man may make known his thoughts and feelings, and receive and impart sympathy. Yet it depends upon certain conditions; and for an evidence of this I will refer you to the condition of a deaf mute, who is robbed by the imperfection of his physical structure of the power of speech and hearing. Do you not see that his language is entirely dependent upon conditions, and that until he becomes accustomed to express his thoughts and feelings, by significant signs or through the pen, he is wholly dependent on the eye to make known the desires of his internal being? Here you behold the spiritual converse entirely dependent upon conditions; and though the spirit possesses in itself the same powers of thought and the same emotions, perhaps, as those who can both hear and speak, the same admiration of nature, the same reverence for its Author, and the same sympathetic feelings and attachments for its Author, and sisters of the human family, yet nature is imperfect in the execution of her laws on the physical system, and thus the spirit is debarred from this delightful intercourse with the Spirits of its fellow-men through natural means. It is just so when Spirits of other spheres come to speak to you. The necessary conditions must exist.

The system that receives these spiritual communications must possess a certain amount of influence negative to that of the Spirit that controls, and upon the mesmeric principle that has been scientifically demonstrated, the operator must be stronger than the operated upon, or the chain and mode of communication can not be perfected.

When you look at the evidence of spiritual intercourse given in the Scriptures, you will perceive that the same conditions existed there. It was not at all times that the Apostles could receive these visions. The heavens could not at all times be opened to them, but it was at particular times and under certain conditions, or by the inspiration of some invisible power, that they thus perceived the internals of the natural and the spiritual worlds. We trust that we have established the fact of spiritual manifestations.

Now we will endeavor to show what the effects of spiritual manifestations must be on the minds of men, to accomplish the great mission that God designed. We know that after the coming of Christ, the Jewish and Gentile nations became nominal Christians; and yet, because they differed in name—because they had distinct nationalities—they had no affinity, and were at war with each other. The Jews, regarding themselves as the chosen people of God, rejected the Gentiles because of their poverty, and because less exalted than themselves. To-day the same curse rests on the inhabitants of earth. Those who set themselves up as the chosen people of God look with disdain on any thing that is reformatory, and regard the introduction of any new views as innovations upon their creeds, forms, and ceremonies, which they suppose to have been stereotyped by the Spirit of God. Thus instead of going to those who differ from them in the spirit of love, as commanded by the Scriptures, to convince them of their error, they pass them by with scorn and contempt, and say, as did the sanctimonious Pharisee, "Stand thou there, while I go up to Jerusalem to worship," at the same time praying, and thanking God that they are not as other men.

This the spirit of Christ, indeed! Not so do the Scriptures teach—not so does the simple book of nature teach—that mighty volume from whose jeweled pages man may learn his immortal destiny, if he will but seek wisdom, and read with unclouded vision the lessons which the finger of the Almighty hath written. They will need no gorgeously decorated temples in which to worship. They will not go up to Jerusalem to pay their devotions when the spiritual principle shall pervade their hearts; for every man will have within himself a temple of the Most High. That inner sanctuary will be adorned by angels, who shall bring the living principles of

truth, and make a practical application of the same to the heart, and mind, and life of every spiritual worshiper.

Those who thus worship in spirit and in truth sit beside the pearly streams of everlasting life, and drink of that living water of which, if they partake, they can never thirst. Thus do you perceive that there is a necessity, at the present time, for some new light of spirituality, to teach men again their duty, as in former times; and though we come not through any one channel, and though there be no king among you, no Christ whose superiority all must acknowledge, yet the principles and light of truth, wherever manifest, must be regarded as the sacred standard by every true disciple. The question is often asked, "Why is this strange difference among the children of this new light—why is it that one claims that associations and organizations must exist for the furtherance of this great cause?" while another says, "No, not so; freedom—freedom of thought is alone consistent with spiritual truth, and the teachings of the Spirits of other spheres." "Why is it," they ask, "if this be of God, that it does not bind the believers together as brethren, in one bond of union, thus making them strong, and in reality a republic, whose great president is God?" I can answer this by referring you to the actual knowledge of the conditions of the human family at this period, and also by referring you to the Scriptures—those of you who regard their teachings as the standard of what spirituality should be. Do you read there that all minds that received spiritual truth were on one plane of development? Are all the minds to-day that receive the light of truth as given through Spirits, on one plane? And is not the mind best fitted to receive truth that is most free from embarrassment—free from the galling chains of bigotry, superstition, creeds, forms, and ceremonies? Such restraints are found in every social condition, and in every phase of mental development. You know that from the lowest and most degraded being of your earth, even to the most exalted and refined circles, there is one inclined plane of development; and as there are various opinions in relation to the Scriptures, and as no two denominations think exactly alike on all points, yet receiving the great general principles as important, so do you find Spiritualists as a body receiving the general facts and essential principles of spirituality and progression, and they meet on the same platform. But that there are, and must be, differences of opinion in relation to these matters, we deem to be a good evidence of the truth of the spiritual phenomena and philosophy. Did all these communications agree precisely in every point, might you not reason that they were produced by some law of nature, and that all these operations must be brought under the influence or referred to the power of this peculiar form of law? Now, from the fact that there are so many diversities of opinion—so many phases of development of mind—and also from the fact that spiritual communications correspond in about the same degree that human minds are in correspondence, we are authorized to infer the important truth, that these communications are from Spirits.

You ask, "What good is Spiritualism to effect?" I will answer. The greatest good that is to be accomplished by the spiritual phenomena is to teach man what nothing in nature, or in the sacred Scriptures, or within the range of his own ordinary experience hath been able to teach him, viz., the immortality of himself. You may search the vast book of nature; you may likewise peruse with diligence and care your Bible; you may look deep into your own soul, and yet on every wall you find the mystical writing without an interpreter. There is none that can read it save a Daniel—some one in communion with the Spirit-world. It is by this power of spiritual communication that you may be taught the actual existence of the Spirit after death. Who is there among you, that having received communications bringing to your comprehension and to your actual knowledge facts that have occurred in the course of conversations with, and circumstances that have taken place between, yourself and the Spirits of your dear departed friends, that has not in that an evidence of the immortality of the soul that can never be rejected, and the influence of which can never be set at naught?

Has the Christianity of all past ages been able to save man from infidelity? No; but the Church in its degeneracy has done more to drive man to the last resort of infidelity, atheism, and skepticism than any thing that was ever yet developed on earth. Why? Because they teach man that he is immortal—or seek to teach him so—and instruct him in his duties and relations to the Supreme Being; and yet they have it not in their power to bring one single living evidence of this fact; and notwithstanding all their teachings, there is so much inconsistency connected with them, as compared with the accompanying practice, that minds accustomed to reasoning can not receive them. Those who are free and will reason are little disposed to receive such evidence of immortality. They say, "If God has placed me here and given me these appetites and passions, is he a just Being if he will damn me to eternity for gratifying them by indulgence in the things which he has caused me to desire? But when you teach man that the spirit within him is of God—that that spirit is perfectly

(Continued on fourth page.)

* This discourse was delivered by Miss Jay, while in a trance state, induced by Spirits, on the morning of Sunday, Feb. 25th, in Ddworth's Academy.—Ed.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, MARCH 10, 1855.

THE WEAK CONFOUNDING THE STRONG.

The opposers of Spiritualism who never fairly consider its claims—and we know of but few others in the ranks of the opposition—are perpetually degrading themselves by their puerile attempts to resist or to conceal the truth. The intellectual being of these men is seldom vitalized by the inspiration of a new thought, but, acting in the capacity of literary drapers, they clothe the thoughts of other and greater minds to suit the vulgar taste. These ideas, however remarkable in their conception and birth, or grand and beautiful in their nude state, are by such men dwarfed, compressed, and arrayed in such a manner as to adapt them to the stunted and fashionable intellectual and moral forms of a half-developed and perverted human nature. In this fashionable world the rank and importance of ideas, no less than of men, are determined by the skill of the tailor and the distinguished acquaintances they have made. If they are not appropriately draped, they can not expect to be admitted to a place among the literary aristocracy, any more than a rude farmer, with buckskin mittens on, would be likely to secure a seat in the dress circle at the opera. The business of dressing old ideas has hitherto been carried on with great success and profit; but a large proportion of the garments in the popular intellectual wardrobe have been worn so long, that the charm of variety is now chiefly secured by the fantastic manner of putting them on, while they are made new or clean by turning them inside out.

Our fashionable literary drapers have never been at all satisfied with the clothing of Spiritualism, and it certainly can not be said that they have made much effort to improve its appearance. On the contrary, they insist that all the great facts and immortal principles of Spiritualism are arrayed in tattered and filthy robes, and then they call on the world to despise the truth which they thus defile and defame. The world is misdirected by their noisy declamation about the "stupid platitudes" and "rhapsodical nonsense" of Spiritualism. These men are accustomed to seize on the most imperfect and questionable things in the whole category, and to falsely represent them as indicating the average dignity of Spiritual phenomena, and the standard illustrations of literary taste and excellence among Spirits. Do they not know that they are prostituting the Press by publishing falsehoods, and libeling the character of men and angels? And will not the world at length visit such men with its righteous displeasure, when it shall have discovered how grossly it has been deceived and misled? Where will the ill-natured writers against "Ghost Literature" stand, when the people who are now sitting in judgment on the phenomena of this age shall render a righteous and final verdict? The signs of the times infallibly indicate that that day is not far off. Not long will the civilized world consent to be led by such blind guides—pretended teachers who know nothing of the subject whereof they speak. Those who have been weaving the drapery of error and veils of falsehood, to conceal the divine form and radiant face of Truth, will soon require more ingenious device to cover their own deformity, and to hide their lasting shame.

But it is our desire, in the present instance, to call the reader's attention to the earnest, forcible, and beautiful discourse which will be found on our first page. It is at once an eloquent illustration of the ancient and modern facts, and a clear defense of the principles and claims of Spiritualism. The agency of the invisible powers, as exhibited in the case of Miss Jay, is manifest in a variety of phenomena which can neither be controverted by the skeptic nor explained by the materialist. How is it that a young lady of only twenty-three summers—of modest mien and retiring habits—whose whole education, except in music, drawing, and other ornamental branches, was acquired in the common schools of Illinois and Wisconsin, before she was fifteen years old—can stand serene and self-possessed before great multitudes, and discuss the most important theological ideas and practical reforms, with so much discrimination, dignity, and power? Our reverend and irreverent opposers will not presume to dispute the facts, because they are presented alike to the senses and the understandings of thousands.

Those who reject the spiritual idea with undisguised contempt have never furnished a rational explanation of any one phase of the phenomena, and by what right do they presume to deny the agency of Spirits in their production? Have they given a single reason for their obstinate skepticism that Reason would not blush to own? Not one. They have nothing to do with reasons, and if they notice the facts it is only to cover them with antiquated dust, or to put them to the rude torture of their own false logic. Men who are wanting in "faith, hope, and charity" may object and cavil eternally, and we find that beneath the deep shadows, and around the corrupt body of the old Materialism, objections do spring up and grow like toadstools on the shady side of a dunghill. And while nearly all the objections to modern Spiritualism are as perishable as these, it is sufficiently obvious that they take root in similar elements.

We solicit a careful reading of the discourse entitled "The New Commandment." And will those who talk so much about the "unmeaning twaddle" of Spirits and mediums have the goodness, for once in their lives, to say something that is half as sensible? If they will, it shall suffice to atone for their prevailing ill temper and stupid opposition. Among the multitude of scribbles who are prone to traduce the Spirits, and to disguise their real character and capacity, from the hypercritical editor of "Ghost Literature," down to his faintest echo in Texas or Upper Canada, we have rarely met with one who has manifested half the literary taste and logical discrimination which the invisible author of this discourse has so clearly displayed. We will not say that the style is faultless, or that it might not be improved as a specimen of literary art, but we do say that it is altogether superior, in this respect, to the average efforts of the learned clergy, and that our doctors of divinity might do much to establish a reputation by preaching a few discourses of equal merit.

It is not necessary to magnify the wonder by concealing the real faculties and acquirements of the medium. It is at once conceded that Miss Jay has fine natural powers, and that she is neither wanting in vivacity, intelligence, nor taste. But she certainly has never devoted any time to theological studies, and up to the hour she was entranced and commenced the de-

livery of the accompanying discourse, she had not the remotest idea of what was to be said. Moreover, this effort reveals no distinct traces of her own style, as displayed in her private correspondence, which is usually playful, and musical as the flight and song of a bird. On the contrary, this discourse is grave, and, in parts, impressive. It is also well timed, and if Spiritualists and others will but heed its earnest counsels, it will be well with them. In fine, in its calm thought; in the pure morality of its inculcations; in the peaceful and forgiving spirit it manifests, and in its impartial and humanitarian aim, it is scarcely unworthy of an Apostle's inspiration.

THE DISCUSSION ON SPIRITUALISM.

The discussion on Spiritualism, noticed in our last, between Rev. Uriah Clark and Dr. B. Brown Williams, the apostle of electro-psychology (or "mental alchemy," as he fantastically calls it), commenced, in the Broadway Tabernacle, this city, on Monday evening, Feb. 26th, and was continued Friday evening, March 2d, and is being continued this evening (Monday, March 5th), as our paper is going to press. The arrangements agreed upon by the disputants were, that Mr. Clark, on the first three evenings, should take the affirmative and Dr. Williams the negative, of the following questions: "Are any of the so-called spiritual manifestations of the present day properly referable to the agency of departed Spirits?" And on the last three evenings Dr. Williams is to take the affirmative and Mr. Clark the negative of the following: "Are the so-called spiritual manifestations of the present day properly referable to other than the agency of departed Spirits?"

We were unable to be present on the first evening of the debate, but report says that there was a fair audience, and that the speakers did little more than lay out their grounds.

Of the proceedings of the second evening (March 2d), we have time and room only to speak in the briefest manner. Mr. Clark opened the discussion, and spoke for half an hour mainly in rebutting Dr. W.'s charge, that Spiritualists did not understand electro-psychology, and in showing that the modern manifestations are identical in their main characteristics with those described in the Bible, and that they can not be rejected as of spiritual origin without impairing our faith in the spiritual verity of the Scriptures.

Dr. Williams then spoke for half an hour, his chief points being, that it is a fallacy to appeal to the Bible because the Millerites appeal to it for a sanction of their fanaticism, and even the drunkard appeals to it as a sanction of his tippling. He was, however, willing to go to it for analogies, and insisted that Spiritualists should produce such manifestations as that of Daniel in the lion's den, the three Hebrew youths in the burning fiery furnace, or Jonah's in the whale's belly, in which case he professed his willingness to believe. He argued that if men would obey natural laws, these (psychological) excitements termed spiritual manifestations, would cease.

Mr. Clark then spoke fifteen minutes, principally to show that the modern spiritual manifestations do not necessarily conflict with any principle taught by Christ; that if such manifestations were necessary in Bible times, they are equally necessary now; that without them the whole world would probably run into materialism; and that by their means thousands upon thousands of materialists have been convinced of the immortality of the soul.

Dr. Williams followed, speaking fifteen minutes, mainly to prove that Christ's system was a system of self-control, and that if all obtained full control of self we should have no more of the erratic and fanatical movements termed "spiritual manifestations," and which (he thought) led so many to the madhouse.

Mr. Clark occupied his remaining fifteen minutes in replying to the charge that the manifestations tend to lunacy, and in relating facts to prove the interference of ultramundane intelligences.

Dr. Williams replied, and closed the discussion for the evening, by firing off from his heavily loaded blunderbuss the three Buffalo knee-joint-ological doctors, to whose theory, however, he did not absolutely commit himself. He also related some curious facts about the operations of electricity.

MISS JAY'S LECTURES.

The meetings at Dodworth's Academy, last Sunday, drew a great crowd, and the speaker fully sustained the reputation she had previously acquired.

On Wednesday evening, 7th inst., she will speak at the Brooklyn Institute, on which occasion the committee will charge 12½ cents admission, instead of 25, as announced on our last page.

On Thursday evening of this week the numerous friends of Miss Jay propose to testify their appreciation of her earnest efforts in the cause which is dear to their hearts, by giving her a substantial Benefit, on which occasion an admission fee of 25 cents will be received at the door. As no charge has been made for her previous lectures, and as she is about to leave the country, at least for some months, we are sure that Spiritualists will be pleased that her friends have thought proper to offer her claims to public consideration in the manner proposed. Hope Chapel has been obtained for Miss Jay's Benefit, and the exercises will commence at half-past seven o'clock.

Miss Jay's last lectures in New York, prior to her departure for Europe, will be given at Dodworth's Academy, on Sunday morning and evening next.

SPLENDID ESTABLISHMENT.

We desire to call the attention of our city readers to the new and elegant establishment just opened at No. 679 Broadway, and especially to introduce to the acquaintance of our friends in this city, Mr. H. W. Hills, of Tennessee, the proprietor of the same. Mr. Hills—who, by the way, is a gentleman of wealth, intelligence, and refinement—is about to remove to this city, and to establish his business and residence among us. Knowing him to be a frank and avowed Spiritualist, and withal a gentleman of superior culture and exalted character, we take great pleasure in thus introducing him to the personal knowledge and cordial esteem of our friends in this vicinity.

Mr. Hills embarks in the Drug business, and his elegant store has been open for several days. Mr. Hills was most fortunate in his choice of a party to supervise the business of fitting up and furnishing his establishment. The services of our mutual friend, George T. Dexter, M.D., were secured for this purpose, and the result, as might be supposed, is all the most severe and cultivated taste can demand or conceive. The Doctor has given reasonable scope to his intense love of the beautiful, without a prodigal use of means, and in nothing sacrificing convenience for mere ornament.

TOUR OF EUROPE.

There is now on exhibition at Empire Hall, 596 Broadway, a GRAND PANORAMA of the tour of Europe, which covers more than 30,000 square feet of canvas, and embraces the chief cities, the most picturesque scenes, and the principal curiosities of nature and art throughout the Continent. During the last twenty years we have witnessed many similar exhibitions—interesting and instructive ones—but among them all Mr. J. R. Smith's Tour of Europe claims the preeminence, and is by far the most interesting and instructive work of the kind we have yet seen. The artist personally visited the scenes he has here represented with apparent fidelity, and with a truly masterly power of delineation. The machinery of this work is operated with unusual ease and precision, and as the diversified scenes pass before the eye of the delighted spectator they are accompanied with the national music of each country, which is effectively rendered.

Mr. Smith's great painting will enable our numerous readers to make the tour of Europe—to witness the grandest objects in the Old World, all in a single evening, and for 25 cents; and we assure them we have seldom or never witnessed a more interesting and profitable exhibition. It is only necessary for the public to be made acquainted with the magnitude and artistic merits of this great work, and Empire Hall will not half accommodate the crowd of visitors.

MR. BRITTAN AT THE BROOKLYN INSTITUTE.

The Editor of the TELEGRAPH will lecture in the Hall of the Brooklyn Institute on Tuesday evening next (13th inst.), commencing at half-past seven o'clock. The lecturer will speak one hour on the Spirit Manifestations of the Bible and the Theological Objections to Modern Spiritualism; when he will yield the platform for thirty minutes to any respectable clergyman who may be disposed to reply; after which the first speaker will, if it shall be deemed necessary, occupy fifteen minutes in a rejoinder.

Mrs. Julia Taylor and Prof. McFarland have kindly volunteered to furnish some appropriate music on the occasion. Should there be no clergyman present and disposed to reply, the half-hour set apart for that purpose will be occupied in singing several additional select pieces.

Admission twelve and a half cents, to pay expenses.

P. S.—Mr. Brittan will give two additional lectures at the Institute on Thursday and Friday evenings (15th and 16th), at the close of which he will exhibit, for the first time, his collection of Spirit-Writings and Drawings, greatly magnified and brilliantly illuminated.

MUSICAL ENTERTAINMENT.

A concert of vocal and instrumental music was given at Stuyvesant Institute on the evening of the 1st inst., for the benefit of Miss SARAH SANDERSON, one of the graduates of the New York Institution for the Blind. Miss J. Sprung, Miss E. McMeekam, and Mr. Charles Hazlett, from the same Institution, volunteered their services on the occasion, and were ably assisted by Mrs. Julia Taylor and Mr. McFarland, vocalists; Edward Kanisky, pianist; and the Knickerbocker Cornet Club.

The Piano Solo by Kanisky, which concluded the first part of the entertainment, was executed in a graceful and effective manner. Mrs. Taylor sang a sweet ballad, and performed her part in several duets with equal feeling and discrimination. She imbibes the spirit of the music and imparts it to the listener. Mr. McFarland also sang several pieces in fine style. His voice is deep, toned, firm, and flexible, and there is a plastic ease in his manner that is highly captivating. "Columbia, the Gem of the Ocean," was rendered with spirit, and "Eight Dollars a Day" was loudly encored.

The house was full, and the beneficiary must have realized a handsome sum.

LECTURES IN BOSTON.—Mr. Charles Partridge, having accepted the invitation of the friends in Boston to lecture in the Melodeon, will speak there next Sunday, afternoon and evening, at the usual hours of service at that place.

REAL ESTATE AGENCY.—We perceive from a paragraph in a late number of the *Evening Mirror* that Mr. W. J. A. Fuller, who for some time has been associated with the editorial management of that journal has formed a partnership with Mr. Lucien B. Chase, and established a Real Estate Agency, under the firm of Chase & Fuller, at No. 7 New Street, three doors from Wall Street. Of Mr. Fuller we have some personal knowledge. He is a gentleman of unusual energy and perseverance. Both parties possess the means, intelligence, industry, and integrity necessary to insure a vigorous and successful prosecution of the new enterprise.

GOING TO EUROPE.—Dr. W. R. Hayden and Mrs. Hayden, together with Miss Emma Frances Jay and Daniel D. Hume, will sail for Europe in the Africa, which leaves Boston on the 28th inst., and will spend the ensuing summer in England. It is well known that three of the parties above named represent several of the more interesting and convincing phases of Spiritualism, and aided by the energetic management of the Doctor, they will no doubt produce a powerful movement of the waters, and give a great impetus to the spiritual investigation on the other side of the Atlantic.

THE SINGING SISTERS.—The concert given at the Brooklyn Institute by the Misses Hall, on Tuesday of last week, was numerously attended by an intelligent and appreciative audience. The young ladies sang with taste and spirit, and elicited much applause. The entertainment was a decided success in every aspect of the case. The Singing Sisters will give another concert on Tuesday evening, March 6th, at the same place.

Dr. J. R. ORTON, of Brooklyn, well known as a speaker and writer in the spiritual field, will hold himself in readiness to lecture at such points—not too distant from this city—as he may be invited by the friends of the cause to visit. He can be addressed at his residence, No. 127 Pierpont Street, Brooklyn, or at this Office, 300 Broadway, New York.

A GOOD SUGGESTION.—Mr. Z. Patten, Appleton, Wis., writes us an earnest and friendly letter under date of Feb. 10th, from which we extract the following passage:

Every paper I receive I circulate among my neighbors; by so doing I am able to send you two new subscribers. If every one that takes the TELEGRAPH would circulate the papers among their friends its circulation would double in a short time. I shall keep my paper going; it carries glad tidings to many a soul. A new subscriber says to me, "Why have I not heard the merits of this doctrine before? It is manna to my sad spirit."

NEW YORK CONFERENCE OF SPIRITUALISTS.

SESSION OF FEB. 20TH, 1855.

Mr. Ives said he had a fact to relate which might turn out in the end to be no fact at all; but if it did, it would be still more remarkable than if it proved to be true. Not long since he called on Mrs. Kellogg, to whom he was an entire stranger. In a communication made through her, the name John occurred, which he supposed referred to his father, that being his name. "No, no," said the invisible influence acting on that medium, "John Martin, a Dutch boy who, some twenty-five years ago, was an inmate of your father's family." Then he recounted many anecdotes of their early life in which they had both participated, among which was a well-remembered stratagem by which they relieved an anxious neighbor from the fatigue of guarding the pearls on a favorite tree of his, by carefully appropriating them to their own use. Subsequently, through Mrs. Calliope, a communication was spelled out giving the same statement with additional facts. Then through Mrs. Coan the following statement purporting to be from a little son of his in the Spirit-world: "Father, John Martin is here, and all he has said through the mediums is true." Then John Martin went on to refresh his memory by recounting the same, with still additional facts which had been spread over the space of fifteen years, which was the limit of their acquaintance and intercourse. What had become of the said John Martin he did not know. He had never heard of his death, but had taken measures to ascertain, and he hoped soon to verify the truth or falsity of the statement. Somebody was well posted up in the sayings and doings of himself and that John Martin, and as he had forgotten many of the incidents until thus singularly brought to his recollection, and the mediums had never known anything about them, he thought it would be rather more inexplicable should it turn out in the end not to have been the veritable John, than if it were him.

Dr. HALLOCK said, in observing the caution evinced in the statement of Mr. Ives, he had found the material for profitable thought. The time had been, probably in the experience of Mr. Ives, as well as of other Spiritualists, when such a statement, preceded by the usual physical evidence of spiritual existences, would have been received as Gospel from beginning to end. He does not now so receive it. He is waiting for additional proof. This healthy experience confirms what is gradually becoming a matter of common observation, that the farther we push our investigations, the more need we see for the exercise of caution and our highest powers of discrimination. The boy at school does not know that the proxy, matter-of-fact "ground rules" the teacher is making such a fuss about, are to play their part, are to enter potentially into the solution of the most profound mathematical problems—he supposes them merely a disagreeable task to be learned, simply because the teacher says so, and then laid aside for "something higher." When he encounters the "Rule of Three," perchance, he for the first time gets a glimpse of their importance, and of his profound ignorance of their practical significance. A new light having dawned upon his mind, he goes back to review them, not as the unmeaning jargon they were before, but as a means to an end. He finds he can not advance without them; they are to attend his pathway to the highest results; they are the key to the coveted prize at the end of the race; they are to be made bosom companions. They may not be despised, for when he finds the "something higher," he is to find them still an essential part of it. Now, in confronting the "Rule of Three," he may be said to stand on the threshold of an ascending series of spiritual manifestations. Here, through his senses, his reason is greeted with the first "rap"—a sort of "Rocheester knock"—communicating a mysterious invitation for it to wake up and get to work. Here, for the first time, he learns the true value of the "use of tools." What the "Rule of Three" is here supposed to be to the boy, Spiritualism is to men. We have learned "ground rules" as the boy learned them. We have learned them as a task, or as dilettanti, or for "bread-and-butter"—even for themselves and for this world. Their force was supposed to be spent in "the reduction of currencies." We had no teacher to verify the comingling of their "ground" sciences with the problems of eternity, or that they were to enter into the contest of the Christian "for the prize of his high calling in Christ Jesus!" With this superficial knowledge and contracted idea of elementary principles, we have entered upon the investigation of Spiritualism. Let us learn wisdom from the schoolmaster and his boy. Go back, not blundering on. We have forgotten something—falsified our addition or multiplication through neglect or ignorance—and we must go back or never reach a correct result. It would seem that our Spirit-friends and teachers are entreating us through various appliances to do this. Through calm reason, through keen satire, and now and then by putting a "fool's cap" upon some incorrigible blockhead, who, through self-importance, can be made to learn in no other way. What would be thought of a boy who should think himself learned simply by virtue of having books and papers with learned men's names upon them? What should we think of Spiritualists who do the same thing! The press teems, and private circles groan, under the laden pressure of communications from Washington and Webster, Bacon and Ben Jonson, St. John and St. Paul, Swedenborg and God, and *accor an idler* worthy of either. We are asked to swallow this as the "something higher" to be obtained by letting go the alphabet. We can see all these beauties if we will only shut our eyes and "go it blind." Progress with such minds means rapidity of motion. They would assure the boy that he could reach the development of twenty-one by simply running after it. Nature, however, honors "bottom" rather than "speed."

Mr. CLARK thought the best way of evincing an advanced position in Spiritualism was by diffusing the truth and light we have received to those who are still in darkness. Let those who have the most light prove it by throwing out the strongest and most penetrating rays. If they don't need the alphabet themselves, let them carry it to those who do. There are thousands who have not yet received the first ray of light they so much need to illuminate the pathway of their celestial existence. Mrs. CLARK said Spiritualism is democratic. It is addressed to the common people, and we are all common people. Every human soul is allied to God and the angels. It is at once simple, sublime, and practical. Not without speculation—deep thought. Not without power—there is force in its simplicity. It will have no high priest; let him who aspires to its highest honors manifest the humility and practical virtues of a servant. Let him manifest his love for God, in good-will to men. The world needs his services. God can wait. Adjourned, R. T. HALLOCK.

NOTE FROM A. J. DAVIS.

ADRIAN, MICH., 1st March, 1855.

DEAR EDITOR OF THE TELEGRAPH: I find myself unable to proceed farther West this season. There is no end to the demands made upon me. But I must return East in a few weeks, and fulfill engagements there.

In all directions our Cause is steadily advancing. The fields are teeming with an abundant harvest of happy minds. Correct thinking will lead to correct action, and such action will benefit all the world. It is enough to say, that everywhere our glorious Gospel unfolds more and more beautifully, and fresh energy is being realized by all free-thinking minds in the direction of the salutary Reforms.

In Love, Wisdom, and Liberty, I remain your Brother,

A. J. DAVIS.

NOTE FROM R. P. WILSON.

WESTFIELD, MASS., March 3, 1855.

MESSES. PARTRIDGE AND BRITTAN: Will you please announce to the readers of the TELEGRAPH that I shall be at the following places in order. If the friends of Spiritualism desire my services in these places, they will please make such arrangements for lectures as they may deem best.

Utica, Friday, March 9th; Syracuse, Sunday, March, 11th; Auburn, Wednesday and Thursday, March, 14th and 15th. My address will be Syracuse until March 20th.

R. P. WILSON.

CLAIRVOYANCE OF SWEDENBORG.—Several well-attested cases of Swedenborg's clairvoyant powers are recorded. Once, while dining with a friend, at a place many miles distant from his own town, he suddenly rose and walked out in the open air, seemingly in great agitation. At length he entered the house, apparently composed, and informed the company present that there was a great conflagration near his own residence, and that he had been fearful for its safety; but it had just been quenched within one door of his house. The next post brought a full and perfect confirmation of all he had said.

Original Communications.

PREVISION.

I wish to be understood by the above caption as meaning the same power which is more generally known as *second sight*; and as some instances of its reality have lately occurred, I can not rest satisfied till some kind of philosophy is found to explain it; and the hope that some more competent hand may be able to give it is the object of this present writing.

Taking the late statement in the TELEGRAPH, No. 137, "of the lady passenger in the Baltic who dreamed two nights in succession that the Arctic had foundered at sea" as a fact, how shall we account for it?

The ardent Spiritualist would say, "Why, the Spirits of course inspired her in a dream." Nay, not so; we are not yet aware that Spirits out of the body possess any more power in that way than do those yet in the body. It is undoubtedly true that all disembodied Spirits are clairvoyant, which few of us are; but some are clairvoyant, and can see what is passing, but not what is to occur. True, Davis and others have foretold that which has since come to pass; but in all such instances that recur to me, they were effects that might have been foretold from preceding causes; but in case of the above collision no such calculation could have been made.

These vessels were 2,000 miles apart; any departure on the part of the officers of either from the train of incidents that did occur would have avoided the collision. Had the machinery of either vessel been the slightest shade out of order—had either delayed departure one minute—had the wind impeded either one hundred yards—or had the compass of either varied but the turning of a hair, they would have passed clear of each other. A thousand things might have been done by Spirits out of the body acting on those in, which would have prevented it, had it been possible for them to do it. Thus by impressing almost any one of the officers of either, by varying the compass with their magnetic power, or a hundred slight things, so as to have delayed or hastened the speed of either but one minute, the collision would have been avoided. Nay, a thousand things might have been done to prevent it had it been possible.

I can find but one solution of the difficulty, and that is, "That there is no chance in any thing." This says the Harmonialist, is a return to the doctrine of "Special Providences." Perhaps not so; but let us see.

The most consistent Harmonialist cheerfully admits that "God is everywhere and in every thing;" therefore he must have been as much in the causes of this collision as in its effects. There is no middle ground. We can not take him out of anything, or all things; he must be here, there, everywhere. But further, we now know that the burning of our globe, its cooling, cracking, upheaving, and all the phenomena of its progressive creation, were necessary to a final result. Why may we not hereafter know that the storms, tornadoes, eruptions, droughts, and floods of our own day are necessary to the progress of our globe? Is its creation perfected? Has it culminated, or, rather, is it not surely progressing, as man is, to that good time coming "when all the rough places shall be made smooth?"

It is not my purpose to discuss here what part in the economy of the whole this collision played; to see that our standpoint must be as high as Deity himself. We are seeking the philosophy of a fact—its causes, not effects.

The Spirits to whom I have applied for information are about as much in the dark as we are; they know that there is such a power as Prevision, but know but little of its source; they say, however:

"That all the organs of the mind sleep or remain dormant, and the soul-principle acts alone and undisturbed. There are but few in this sphere (the spiritual world, fourth circle) who are capable of allowing all but the soul's perceptive or sight-seeking organs to become dormant, as they all must when the soul becomes clairvoyant instead of the mind."

R. P. Ambler's impressions are: that the interior (or soul-principle) is developed to come into rapport with the Divine Mind to a certain extent, and thus receive impressions of so much of all effects as is embraced in the power of the foreknowledge of all things, which all concede must be an attribute of Deity.

Perhaps both of the above extracts convey the best idea of how such a result is foreseen; but in the sphere of causes we must go farther back, and if any one can show any better explanation than the one I have given, I shall be much pleased to read it.

St. Louis, 1855.

A. MILTENBERGER.

A BEWILDERED SPIRIT.

BRO. BRITTAN:

The following letter, recently received from an esteemed personal friend, exhibits, as you will perceive, a feature in Spirit-life which will probably be new and instructive to some of your readers, and for this reason I would solicit the privilege of laying it before them, together with some brief remarks upon its principal points of interest.

NEW ORLEANS, Jan. 13th, 1855.

Dear Sir—I send you a manifestation. On last evening myself and M—, my wife, visited a friend. After a short conversation on the subject of things seen in the Spirit-world, M— was entranced, and described an old gentleman who spoke French, and who had been dead for some years, but did not seem to know that he had left the body. The first thing he inquired was: "Who is that in my house?" at the same time showing the appearance of an old man who was at once recognized, and giving the history of the whole matter. The Spirit had lived on the earth some forty years ago, and held a high political position. He left a family; his widow had married again, and raised the second family of children. A son of the second marriage was then present. The Spirit continued: "I am told that this man can tell me who that is in my house. I do not like any one to take such liberties in my house during my absence. . . . Everything is so strange here! . . . Come, give me some dinner."

Question.—"How long have you been away?" Answer.—"Forty-three days and a half." Q.—"Where have you been traveling?" A.—"Through a wild and uncultivated country." (Here the Spirit showed that he had traveled with great rapidity through cities, forests, and over rivers and mountains.) Q.—"What have you been traveling for?" A.—"For pleasure." Q.—"What have you been doing on your trip?" A.—"Smoking Havana cigars." Q.—"What have you lived on?" A.—"Good roast pig, and I want one now; but tell me who is that that sits so down composed and reads the newspaper with his coat off in my house." Q.—"Do you not know that you are dead, and left the earth forty years ago?" A.—"I am not dead; I am as much alive as ever I was, and have not left the earth."

M— said: "That man you inquire about is Mr. —; after your

death he married your widow, and has raised a family of children, and is now doing business with one of your sons at —, and this is one of his sons."

Q.—"Tell that to the people across the river."

Q.—"Have you not been told so by others as well as us?"

A.—"Yes, but I didn't believe it."

Q.—"How did you find your home?"

A.—"I inquired for it, and was told that I could find out at your house if I could get the loan of your eyes. I got the loan of them, and there I saw this man. You looked about for your spectacles to go to work; they lay right by you, but you could not find them, for I had your eyes. Some one told me if I would follow that man home I could see my home. I went with him, and when I got there I could not see the place, but an old man sitting in a room reading, and was told that he lived in my house, which troubled me. I wish you would go up to the house, and let me see all about there. Can you tell me any thing about my desk and papers, and the big seal?"

Here the gentleman spoke, and said: "Your son gave me the desk, and I have it here, and if the medium will walk up the stairs to the library you can see it." The medium walked up the stairs, when the Spirit observed: "These are not my stairs." On entering the room the Spirit said: "That is my library, but it has been moved since I saw it. Where are those large rolls of parchment that were left in those compartments?" Here the Spirit was again reminded that forty years had elapsed since those papers were there, and was asked: "Do you know that the Lord is the God of Heaven?"

A.—"I have been repeatedly told that he is the Great Center."

Q.—"Do you pray to him?"

A.—"I pray? what a question!"

Q.—"How did you follow this gentleman home?"

A.—"At your house there was a kind of mist that hung about you, and this man took it away with him, and as long as that lasted I could see; but after he went into the house it all went away, and I could not see any thing about there."

Here he retired, and the medium returned to the natural state.

Yours, truly,

E.

The medium through whom this "manifestation" came, is, as I am informed, a very accurate clairvoyant and spirit-seer, and I see not why her statement, as above given, should not be considered as reliable as any disclosures coming from the spiritual world through similar channels. If we are willing to hold sufficiently in abeyance our preconceived notions respecting things in the other life, and attend to the simple statement given above, we may find in it a number of particulars which are at least deserving of some consideration. The Spirit who manifested himself on this occasion had evidently passed into the other world a confirmed disbeliever in all spiritual realities, and with no conception of any life except the life of the material organism. Maintaining strictly his mental identity, he found it as difficult to elevate his conceptions in the Spirit-world as it was in this life, and the change in the external scenery, circumstances, etc., in his new existence was not sufficiently marked to force a belief that he had left the earth. His only Spirit-life, therefore, was an *imaginary earthly life*—hence a life of fantasy; and as apparent time in the spiritual world is only the result of *changes of state*, the insignificant changes which he had experienced in forty years of earth's time were the apparent measure, in his mind, of the correspondingly insignificant period of forty days.

Another point in this narration that is worthy of notice is, that the Spirit was unable to see, as by his own direct and normal vision, the house which he had occupied during his earthly existence, or any of the scenes connected with it, but that by the intervention of a human medium still in the earthly state, his vision was partially opened again to those scenes. This phenomenon, seemingly incredible to many persons, finds an explanation in the fact, that the existence after the death of the body, though in all essential respects corresponding to the present existence, is *discreted* from it in the scale of degrees; that it is only to be perceived, therefore, by a condition or degree of the senses adapted to its nature, and that this newly developed degree of the senses can no more directly perceive the natural world than the natural senses of man while in the body can perceive the things of the spiritual world. But by the intervention of a person in whom there is at once something of the natural and something of the developed spiritual, the denizens of the other world have, as it were, a *window* through which they can look out upon natural things.

These points in spiritual philosophy have been proved by numerous facts besides those detailed by my correspondent above; and though it is admitted that a false idea is not rendered true, or a true one false, by the assertion of any man, it would perhaps be well to observe, that precisely these same ideas were taught a hundred years ago by the varied and intensely interesting experience of SWEDENBORG.

THE GHOSTS AND THE JUDGES.

Missouri, Jan. 4, 1855.

MR. BRITTAN:

Dear Sir—I seldom tell a ghost story, though I have heard many, very many, which—as I prided myself on being a scientific man, and above superstition—were disbelieved.

However, superstition, not facts, are facts, and if there is a spiritual body as well as an earthly body—as Paul says—I see no great and insuperable objection to the doctrine that it can exist outside of, and independent of, the body, and if so, that under peculiar circumstances it can be both tangible and visible.

The experiments of clairvoyance and mesmerism go very far to prove that the thinking, eating, reflecting, knowing, conscious part of men, which philosophers call mind, theologians call soul, and others call spirit, can be, and frequently is, separated for the time being from the body; for this be so, it is certainly a matter worthy of investigation. For while it goes far upon the road to establish the doctrine which we as Christians believe—the immortality of the spirit—it points to the possibility of communicating events in a way which for cheapness, facility of use, and rapidity of action would put the present telegraph to blush for its lumbering slowness and clumsy operations. It may never be done, but certainly it would be no greater marvel than the present exhibition of clairvoyance or the mystery of "Spirit-rapping," come from whence it may.

My attention was called to this matter by speaking of an article in your paper in regard to double appearances, as you call them; when I found that such events were neither new nor few, though the parties were unwilling in most cases to speak of them. I will give one or two as a specimen. Judge — relates that, some years ago, when a young man, living with his father, he slept with a person working on the building making some repairs; that one morning he arose, leaving his companion in bed and, as he thought, asleep; went down stairs and around the house, when he saw the person going into the house. Astonished at this, he immediately proceeded up stairs to the bed-chamber, and found the same person in bed, undressed, and apparently fast asleep. He was certain it could be no other person, and utterly impossible for the party to have gone up stairs and undressed and got into bed before he got there, even if disposed to play such a trick. The judge has

been, and was then, skeptical in regard to spirits, and disposed to stand upon positive philosophy; at least he never believed the ghost stories of others, and seldom told his own.

Judge A—, a remarkably cool, calculating man, of much shrewdness, a member of the Presbyterian Church, when one of his intimate friends was sick, says, "that he saw the sick man go from the yard into the house, which so astonished him that he went immediately into the house to remonstrate with the attendants for permitting him to go out, when they all declared that he had not been out of bed; that they were in the room all the time; and, more than all, that he could not get up, much less walk or go out of the house. So positive was the judge about what he had seen, that he was at first angry with them for denying it; but seeing the apparent impossibility of its being so, he concluded it must be some premonition of death, and accordingly made such arrangements with the sick man's business as was necessary and proper in case of his death, which took place in a few days.

Both of these men are above suspicion in regard to veracity are not Spiritualists, and would no doubt be very angry were their names to be used in connection with any such matter. They are well known to your efficient friend in the cause, Judge Fowler, of Kentucky, and would never have named the matter had I not referred to your article. I have no solution or theory to offer. Perhaps, in the first case, the mind or internal consciousness was intently fixed upon the work to be done upon the house, and had gone out to look at it; and the second may have a similar explanation, or they may be set down as optical delusions, which may be the true solution; but attended with this difficulty, the parties will not believe it. Trusting that we are progressing,

I remain yours, etc.,

THOUGHTS FOR THE THOUGHTFUL.

All men are thinkers—especially in a republic like this; it is fashionable to think; but is more fashionable to think fashionably than reasonably. As in dress, so in thought. Paris is our Vatican, and her aping excoombs our cardinals, to whom we are as servile as bigotry itself. The thinkers are legion; but free thinking—unprejudiced thought—is a diamond of the first water, and rarely met with. We have Cape May diamonds in profusion.

We have institutes founded upon free thought (!), but these are not without their authorities and creeds. Volney and Paine may be worshipped as sensibly as Paul and Timothy; and as the last are sainted at the expense of Christ's pure Gospel, the first may be blindly followed at the risk of new and great truths. *Scrology* has spilt more blood than the sword; and while creeds are the gallies upon which the mind of humanity has been immolated, *scrology* has supplied the very materials with which the bloody instrument has been constructed.

Bigotry is not confined to religion. Free thought, so called, has its bigots; and thus, on the altar of contending prejudices, truth is buried instead of being exalted. Passion is not argument, though argument may be passionate. *Sarcasm* is the artillery of a weak cause; differing somewhat from that of the field, inasmuch as it operates alike upon friend and foe. *Anger* in debate is the signal of distress of a half-vanquished foe—a flag of truce, appealing for a temporary cessation of hostilities, with a false plea, for time to bury the dead.

"There is no God." "Spirits can not exist." This is the skeptic's creed. Once pledged to this, pride begins the work of defense. Inevitable towers are built to guard the inlets—deep ditches of prejudice to protect the rear. Though his monarch be his worst foe, he licks his feet and fights his battles as valiantly as the patriot for his inalienable rights. The more cruel the spirit's master, the more ardently does he cling to him. So man clings to his worst enemy, his most uncompromising oppressor.

"Come, let us reason together," says bigotry; and with angelic mien they begin the work. But Heaven save the reason. Like gladiators, they have first put on their secret shields of steel, and like them strive but for conquest. Instead of a conflict of thought for truth, it is thought in conflict for the supremacy of *unjust prejudices*. This, in a word, is the history—the alpha and omega of all polemic warfare. Like the mariner's needle, turn them where you will by contradicting truths and facts, their polarity is the same when the influence is withdrawn.

That faith or creed which asserts that Spirits can not exist, is the most hopeless. Possibility is not even admitted. It is the counterpart of "The Pope can do no wrong." It goes farther, and says, I can not err. Bigotry personified! The advocates of a plenary inspiration occupy the same place. What matter if contradictions and errors are pointed out—errors in law, in science, yea, even in morals. "It can not err," is the answer still, and our efforts are of little avail.

Man's greatest curse was not when Adam sinned, but when man submitted. We have highways for travel and transportation to everywhere, but heaven. By the law of nations the very ocean itself is guarded, that intruders may not pray upon the unprotected. But by a common consent, the highway to heaven has been narrowed and beset with dangers. Oppressors ready to tax at every turn—to flannate curses—to threaten excommunication—to persecute and torture the patient seekers after its rushing waters.

The thumb-screw and rack are still in force. In the sacred name of Liberty, and under the soothing associations of charity and truth, they are too often enforced. To practice intolerance—to oppress for conscience sake, by invoking public opinion, where more severe means would not be expedient, is to wield the screw and stake as actually as though the visible tortures were present. The difference is one of degrees. Fear is the modifier.

Error may be honest, but it is not honest to err knowingly. These thoughts for the thoughtful are designed for honest thinkers, who, though far from the truth, love it none the less. They would willingly exchange creed, association, prejudice—Christ-like they would die for it, if necessary. But truth to one may be error to another, and vice versa. Men see it from different stand-points, and in degrees proportionate to their progress. Truth is progressive, and to assume the progression of its ultimate is to disarm truth of its prerogative. This is the vocation of bigotry.

Did men think more for themselves, particularly upon the subject of religion, how much better would it be. The way of life has been simplified by Deity, but man would confuse it. Who can understand original sin? God's vengeance visited upon the innocent babe—for a fault of the parent—may, worse, for Adam's folly. It would seem that sectarianism had sought to emulate the unrelenting anger of this unjust parent of the race. If, by God's decree, all mankind were to be made sinners because of the rupture at Eden, then why not the creator of the sin bare his own back to the punishment, rather than charge the score against the involuntary recipients of it. Were we called to judgment, and an accusation so unjust were made against us, we would indignantly repel it. Let Adam answer for his own sins, and Eve hers, and we willingly will face our own. God is both just and loving. The good fear not.

The answer given by the Israelite to the Christian propagandist was appropriate: "First go and settle among yourselves what Christianity is, then you will be better able to instruct us in its divine precepts."

The Bible and the sword are strange bedfellows. Did the first act as a police against the sanguinary disposition of the last—to dull rather than to sharpen its deadly edge—did it go as a messenger of peace, and not to stir into greater ardor the hot blood of hateful contention, it would be well. A pitying smile must mantle the face of Jesus, as from the Spirit-land he beholds the army chaplain, dressed in saintly garb, and countenance inspiring inspiration from above, pleading with God for power to main and kill. A sad sight is a religious war, but a more inconsistent thing is a Christian one. If called upon to witness the latter, we should expect to see the opposing armies affectionately embracing and protecting each other, and the only destruction visible that of the good virtues and bad feelings which each had collected in grand profusion for the common feast of love. Such is not, however, the nature of the *spurious* Christianity of the day.

Men receive new truth as they would a malignant epidemic. All great truths have thus been met at the threshold. Harvey, Copernicus, and Galileo were all in turn shunned by science, anathematized by the Church, and scouted by the fawning masses. And woe to her if she smell of the stable, which is frequently the case. She will be despised

as fit company only for hostlers and lackeys, fishermen and tax-gatherers. Like Liberty, she is too often conceived in agony and born in blood; but, like her too, though bruised and bleeding, she emerges from the final conflict; it is but to receive the victor's wreath upon her lacerated brow and the glad acclaim of universal approval.

To the prejudiced mind new truth is as a bitter purgative. But what of that if it cleanse the mind of all foreign matter—restore a healthy action, and give renewed vigor to all the functions? She may appear homely on introduction, but she will improve on acquaintance.

The judgment of the truth-seeker should be as the pharmacist's scales—even balanced, and free from the dust of prejudice. Like Columbus in search of a new world, he should be ever on the look out. A floating branch or leaf, if properly appreciated, may direct us to the final realization of our most sanguine hope, and open to our wondering vision the new land we are in search of.

The great truth of all others—the discovery of all discoveries—has, it would seem, been awarded to the present age. The fact once fully substantiated, that intelligent intercourse can be had with the departed—with those whom, as the world's favorite bard thought had gone

"To that bourne from which no traveler returns,"

and humanity from its center to its circumference must feel the change for good. All other great discoveries shrink into insignificance when compared to this. Think of it, you who dare think, without bias, without fear of priest, authority, or ecclesiasticism. Immortality eternally fixed upon the impregnable rock of fact, made plain to all, and capable of repeated demonstration; the relation of man to his eternal habitation simplified and explained; the sword of sectarian conflict turned into a plowshare, and the world of antagonisms one peaceful and happy brotherhood.

The simple fact, that buried love can return and hold sweet communion with the bereft of earth, the grave vanquished, and death changed to a life-announcing messenger!—is not this alone sufficient to command for it the approbation of men?

Is heaven opened?—is it not without God's permission. Are the Spirits of the departed claiming the attention of the world?—there is a purpose in it. And they who idly treat it will as seriously rue their present folly. God's power is equal to his purpose: and the ridicule of the creature will prove of little avail in its puny attempt to check the all-wise intention of the Creator. Omnipotent in his plans, He is also omnipotent in their execution. Be of strong heart, then, ye who fear not truth, though new—who love her none the less though she appear in rags, and hail from the hut where penny holes her way. She will not always be thus. Like the despised Cinderella, she will yet be arrayed in glittering apparel, receive the enviable slipper, become the idol of the court, and receive the homage of royalty. At the touch of God's omnipotent wand she shall rise above the evil of bigotry and fire of persecution, and receive the homage too long withheld from her by a selfish and error-fawning world.

A. C. McC.

PHILADELPHIA, Jan. 13th, 1855.

POPULAR THEOLOGY AND SPIRITUALISM.

MR. EDITOR:

Sir—In your paper of Dec. 9th, is an article under the signature of H. Knapp, on "Truth and the Bible," some of the sentiments of which seem to me to require notice, and so it seems to the Spirits, for they urge me to make a few remarks by way of criticism. They seem to disapprove of the article, in some respects, at least.

The writer makes some very just remarks respecting taking things on trust. There has always been too little of independent thinking in the world, yet, probably, never so much as at the present day. While I would encourage people to think for themselves, I would not condemn so much as your correspondent appears to, the tendency to ask, in regard to a new idea, "Who says so?" For is it not reasonable and right for us to place more confidence in a new idea or principle which comes from a man in whom we have learned to place confidence? The opinions of a man who has a reputation for correct reasoning and consistent living, ought certainly to have more weight than those of one of an opposite character. And they will have more weight. This is natural and right; and the disposition of men to give them more weight is to be commended. In principle it is right, though it should not be carried too far.

Such being the disposition of men, any system, when new, must labor under a disadvantage till it numbers among its adherents a portion, at least, of those who have had the confidence of the community, and it is of no use to quarrel with this state of things.

But some of the statements of your correspondent, I think, are not correct. He says:

"By the Christian world the Bible is considered not only the fountain of all truth, but an infallible guide to it; hence, any thing they fail to discover in it must be false; while they find no difficulty in swallowing any religious monstrosity, hoof, horns, and all, provided they think they can find it recorded in the Bible."

Now, without stopping to correct bad grammar, or inquire how a fountain can be expected to guide to its own treasures, I will say, I think the writer penned the sentence without due consideration. Even the sentence he quotes from, "a down East editor," as he terms him (the sentence is quoted below), does not warrant the assertion he makes. Protestants, especially evangelical Christians, do make more of the Bible than any other Christian sect. But they do not maintain that it contains all truth, or is a guide to all truth. They do not believe the Bible was designed to teach scientific truth at all. But let us quote again, in order to be sure that we understand the writer.

"The Christian idea, that the Bible is not only the fountain and infallible guide to all truth, but that the truths therein contained clash with reason, experience, and known facts, has been the cause of more skepticism and infidelity than all things else put together. Are the new truths in the arts and sciences false because not found in the Bible? Are steam and electricity false phantoms of some half-brained fanatic? Have they, in fact, no existence? * * * If the truth is as old as eternity, it can not be dependent on the Bible for its validity. Must we use the Bible for a telescope or microscope for the discovery of truth?"

I am almost tempted to ask the writer honest when he uses such language! Where can he have passed his days to have imbibed such an idea respecting the doctrines held by Christians? The Christian idea, that the Bible is the fountain and infallible guide to all truth, etc. One would charitably think there must have been a slip of the pen here but for the fact that the writer goes into a strain of labored argument to prove that there is truth out of the Bible, as for example, truths connected with steam and electricity. It is really difficult to keep one's gravity in remarking upon the passage quoted. And I shall only say, it is not a Christian idea that the Bible is the fountain of all truth and guide to it. If the writer can find a single Christian who maintains the idea he seems to be opposing, it will be more than I think he can do. But should he be able to find some who do maintain such an opinion, yet to make his assertion good he should show that the idea is a general one. Nor is it a Christian idea, that the "truths of the Bible clash with reason, experience, and known facts." Your correspondent quotes a sentence from an Eastern editor as the ground of his assertion. The sentence is, "Now, we were born a Protestant, and have to go by the Bible, and whatever God has taught in His Word we feel bound to receive as true, even though we might feel ourselves competent to reason out a better system of truth than he has revealed."

Now, though this language is not what every Protestant would use, yet it is far from saying or admitting that the truths of the Bible clash with reason or are contradictory to it. Evangelical Christians believe the Bible contains many things above man's finite comprehension—above his reason, but not contradictory to it. This is not saying they think reason has nothing to do with the Bible. It is exclusively the province of reason to determine whether the Bible is of divine authority or not. This determined in the affirmative, as we think, reason does decide the question—reason teaches us that we should expect to find some things above our comprehension. It is reasonable that there should be such things in a divine revelation. The object of such a revelation is to make that known to man which he could not find out by his unaided reason. And the whole work of interpreting the Bible is exclusively one of reason.

Much is said in these days about taking reason for a guide—about the absurdity of believing any thing contrary to reason—reason is the only infallible guide, etc. The adherents of the different systems retort upon their opponents, that their doctrines are absurd, contrary to reason, unreasonable, implying that their own principles are all reasonable. The Unitarian says the orthodox doctrine of the Trinity is unreasonable. The orthodox reply, that it is unreasonable to suppose that any but a divine Saviour can atone for sin. The Mohammedan thinks it unrea-

sonable that God should have a son. The Hindoo thinks it unreasonable to require a man to worship the Deity except through a material idol. The Catholic, that prayer to the Virgin is not unreasonable, and so on through all sects, religious or irreligious. A man told me only the other day, that he would believe nothing but what he could see, feel, hear, or touch; to do so would be unreasonable. Another said, the Spiritualists were the greatest fanatics in the world; Judge Edmonds is a crazy man; of this his letter on the loss of the Arctic is conclusive proof. Another, on hearing a lady, a medium, say she had communications from Washington, Webster, and Bonaparte, at once pronounced her insane. And the Spiritualists are as arrogant as any, in claiming for themselves all the reason in the world, and branding other systems as unreasonable. The so-called evangelical ideas are a miserable superstition (see TELEGRAPH of Nov. 18), a system of dogmas.

Such are the facts in regard to man's boasted reason. A stranger on looking round our world would think it, instead of being an infallible guide, to be no guide at all.

It would not in these remarks undervalue human reason. It is noble—it is Godlike; to throw it away would be like the mariner throwing away chart and compass in the midst of the ocean. But the fact is, the human mind is in ruins, and hence does not always reason correctly. Reason is under the influence of passion and prejudice. This is a fruitful source of error. Again, one of the highest offices of reason is to determine its own province, and then, in regard to all subjects which lie without this province, or partially so, it teaches us that we should not be hasty in drawing conclusions, and that, in regard to religious truths, we should look to God for light. And here is an important doctrine of evangelical Christians (which, alas, they do not reduce to practice as they ought). They believe that man needs the Divine Spirit to guide him to a knowledge of spiritual truth—that is, religious truth—and that that man is least in danger of straying from the path of truth who lives most in accordance with God's will, and looks most to Him for guidance. This, I believe to be one of the most reasonable doctrines of man's belief; and that failing to practice according to it is the cause of a great part of that discrepancy of faith which we meet with in the religious world.

Spiritualists seem to have much to say against evangelical religions. It is an unreasonable system, and those who preach and practice it are unreasonable men. Be it so, that there are among evangelical Christians much bigotry, and narrow-mindedness, and want of charity for other sects yet, to say the least, they are not more remarkable for these unamiable qualities than others. If there are any good men in the world, some of them at least are to be found among evangelical Christians. And my solemn belief is, that no system of faith has had more of the legitimate employment of reason in its elaborations than that which the Christians have embraced. At least I have yet to learn that Spiritualism presents a more reasonable system, or that Spiritualists exhibit a higher phase of human character than other sects.

I close with a word of advice both to Spiritualists and their opponents, viz., make yourself acquainted with the doctrines of each other before you denounce them. No cause can be permanently benefited by a misrepresentation of an antagonistic system. Blind denunciation has the contrary effect to what it was designed to accomplish. It appears to me that the course of Spiritualists is as much open to censure as that of their opponents. They set up exorbitant claims for their own system, and speak of that of orthodox Christians in strains of uncalculated and unwarrantable censure. This is a prominent cause of the opposition they meet with from that quarter.

Yours, etc.,

CALVIN.

REV. T. L. HARRIS IN BALTIMORE.

The following letter from Mr. Laning contains the first intelligence we have received from our friend Harris since his departure. It affords us pleasure to know that his health is improving. We hope to receive a letter from him before our next issue.

BALTIMORE, Feb. 28, 1855.

MESSES. PARTRIDGE AND BRITTAN:

Dear Friends—Our Brother Harris completed his course of five lectures on Sunday last, and left our city on Monday evening in excellent spirits and improved health. Many of our most intellectual citizens heard him, and with one accord they pronounce him the most eloquent lecturer, the most able reasoner, and the most extraordinarily gifted man they ever listened to. At the first lecture some 1,500 persons were present, but as a charge of twelve and a half cents per head was made for the remainder, there was comparatively but a small number attended, but they were of a better class. The first lecture was general in its character, and designed to cover as much of the subject as could be embraced in one lecture. After this was delivered, Bro. H. was entranced, and the heads of four more lectures were given, which were considered necessary for the present. The first subject was, "The Claims of Spiritualism upon the Educated Classes." The second was, "Man Considered in his Relation to the Spiritual Universe." The third, "Spiritualism, as adapted to the Genius and Affecting the Destiny of the American People;" and the last and greatest effort, "Spiritualism in the Past, Present, and Future." I need not say that ample justice was done to each subject, and a character given to Spiritualism which must have its effect upon the intelligent part of our community. Long shall we remember with pleasure our amiable and talented brother, and hope he may return with health reinvigorated; and may he find in each place he may visit, hearts as warm and friends as true as those from whom he will for a brief space be absent.

Wishing you prosperity, I am, yours fraternally,

W. N. LANING.

LETTER FROM A FRIEND.

A literary friend, who formerly resided in Connecticut, writes us from Saint Paul, Minnesota, under date of Dec. 28th, from whose interesting private letter we venture to make the subjoined extract.—Ed.

I have often thought, and still think, that I was impressed by Spirits to make my home in the West. From the time I commenced negotiating with you—up to the moment I placed my foot on the soil of Minnesota—all my movements were marked by a singular peculiarity. I seemed to be the instrument in the hands of an unknown power, and was wafted whither I knew not. Since my sojourn here I have gone on from one position to another, until I now occupy a responsible and influential post. Previous to my leaving for the West, I was exceedingly desirous to locate in New York city, but when I gazed upon the broad prairies, the great fields of grain, and beheld the mighty forests, rivers, and lakes, I no longer wished to return, but was satisfied that my "lines had fallen in pleasant places." Here I could live and die. My dear sir, if you have never passed over the fertile soil of Illinois, Michigan, Ohio, Wisconsin, Iowa, or Minnesota, let me urge you to do so at your earliest convenience, for it will expand your heart, and cause you to feel an indescribable sensation of the greatness of the Creator. Probably not one in twenty has any adequate idea of the resources of the great West, or the thousands on thousands of emigrants who are continually wending their way to some remote region, there to procure homesteads for themselves, their wives, and little ones. This is a great country, and when developed will present a sight unsurpassed in the history of the world. All along the valley of the Mississippi will rise great cities, and stretching over the prairies of Minnesota to the plains of Oregon, and even to the Pacific coast, will be dotted towns, villages, and cities, whose centripetal citizens will yet influence the affairs of our nation. You may think I am getting enthusiastic, but not more so than the subject admits. But I find that I am taking up too much space with this matter; let me turn to another, perhaps more congenial to us both—I refer to Spiritualism.

Surrounded as I have been by worldly cares, I have not paid that attention to the great subject which should demand the attention of all. I have been impressed to keep silence until the time should come, and then I should be made to speak boldly and effectually. But once or twice during the last eight months I have had sittings, and then they were very secret. I have witnessed many strange things, however, when alone, and feel very confident that I am guided in my business relations by unseen Spirits. Since my sickness, and through the instrumentality of Spirits, I have been introduced to an excellent impressionable medium, Dr. —, who has been among us only three months. He is an excellent medium, and the time he has spent in my company has been beneficial to me. With him I have had many sittings, and have derived much valuable information. The present and future state of Europe has been foretold me, and late arrivals confirm what has been said. I now find myself a speaking, seeing, impressing, and writing medium, so you see I am highly favored. At present there are great in-

quiries among the intelligent portion of our citizens concerning this strange phenomenon. I could mention doctors, lawyers, and merchants who are anxious to investigate. I think, from the intelligent character of our people, at least one half are already Spiritualists, but for fear of the sneers of the world keep silent. There are some seven mediums in the city already, but all are impressed as I am—that the time has not yet come to make the matter public.

I must relate to you a very singular circumstance which has occurred here, and which is creating some excitement. A German girl, in the family of —, was every day thrown into convulsions. The regular physicians were called, but could not aid her. Finally, Dr. —, (the medium, but not known to be such) was called, when he was immediately impressed by his friends that the convulsions were caused by Spirits taking possession of the girl. He immediately called for aid—the undeveloped Spirits were removed, and from that time to this, three weeks, the girl has had no convulsions. What think you of that?

About ten miles from St. Anthony, on what is termed Botineau's Prairie, there is a colony of Spiritualists who have repeatedly told individuals that I am a medium. They get their information through Spirits. By the way, I must tell you another miracle, so-called. A Spiritualist walked fifteen miles to this city, by direction of the Spirits, and cured a gentleman of a disease that no medicine could reach. In turn the gentleman was to give him some advice which would aid him much. He did so, and both are rejoicing. I think we are to be a great spiritual State when Minnesota is admitted into the Union.

Believe me, truly yours,

N.

HON. WARREN CHASE IN PORTLAND.

At the close of a course of lectures in this city on the Spiritual Philosophy, by Hon. Warren Chase, of Wisconsin, delivered at the invitation of the "Portland Association for the Investigation of Spiritualism," in the presence of highly intelligent and attentive audiences, S. B. Beckett, Esq., rose and offered the following Resolutions, which were unanimously adopted by the audience:

Resolved, That the course of lectures by Hon. Warren Chase, delivered under the auspices of the "Association for Investigating Spiritual Phenomena," the last of which we have listened to this evening, are replete with sound philosophy, good practical sense, and a just appreciation of the relations existing between man and his Maker, both in this life and the life to come; and that they are eminently calculated to incite mankind to the exercise of that benevolence, forbearance, and good feeling one to another—that universal love which was the burden of the instructions of Christ.

Resolved, That the practical results of such teachings can not but be the physical as well as intellectual and moral improvement of our race, and we therefore recommend his lectures on the Harmonical Philosophy to such associations, societies, and communities as are interested in the welfare of humanity.

JAMES FURBISH, Pres.

J. S. PALMER, Sec.

PORTLAND, Feb. 25, 1855.

WHERE IS THE WELL?

LOCKPORT, Feb. 26th, 1855.

EDITOR SPIRITUAL TELEGRAPH:

In yours of the 24th inst., I notice Mr. E. Meriam's account of "an Artesian well four hundred feet deep, from the bottom of which rises a vein of salt water," etc. I wish to state that I have been a resident of this place over twenty-eight years, and as yet have never seen said well, and am well-acquainted with all parts of this village, and know of no one who has ever heard of it except through newspapers. Now I am very fond of curiosities in nature, and have visited many of the caves, springs, etc., about this region (and they are numerous), and would like to have Mr. Meriam give the locality of the said well that I may visit it; but I am confident that an attempt to give its location, unless it is in some part of the Large Cave, that has not, as yet, been explored by any of our citizens.

I would further state that Spirits have discovered many mineral springs for us, giving an account of their medical properties, and what diseases they are good for and how to be used, but we find nature's remedy so efficient when applied by healing mediums that we seldom use the water from these springs.

J. O. ATWOOD.

MIRACLES.

BOSTON, Jan. 18, 1855.

MR. BRITTAN:

(Concluded from first page.)

pure and holy, originally—that it is only evil because he perverts the powers of good that lie within him, and that for this perversion he, and not another, must suffer, then you place him upon the platform of his own dignity; then you bring his morality to his own comprehension; then you give him the key that unlocks the mine of Divine knowledge, and set him free, to roam through the unlimited fields of Nature, to study in her laws his destiny, and to receive from Spirit-minds that have passed the portals of the tomb that evidence which he can not cast aside. On all such the truth falls like good seed on prepared soil, and is ever taking root and bringing forth abundantly to their own elevation, and the honor and glory of the Creator.

The time has approached when man demands a consistent religion; when he will not receive simply forms and ceremonies; but when he must have that which will commend itself to his Reason, as coming from an infinitely pure and holy God. We offer with you the prayer of gratitude, for we know that as truth unfolds her spotless garments, you will not become sycophants, but true men, yea, gods—gods in yourselves, because of the reflection from the Great Supreme. Thus the Spiritualism of to-day is the only key that unlocks the mystical volume of our immortal life, and in receiving the evidence of this truth, I warn you that you fall not into the error of past ages, the fearful results of which are manifest among you even to this day. Do not seek to sow the seeds of discord and strife, but let the minor points, which can not result in any good to you—if you can not agree upon them—be cast aside, and in imitation of the simple and instructive lesson of the Red Man of the forest, bury the war club, and remember no more those feelings engendered by disbelief and inharmony. It is enough to know that the great principles which Spirits teach, if carried out, will unite you in one body, whose head is God, whose life—whose spirit is immortal truth, that will unfold and perfect your spiritual powers, even through the undying ages of eternity. If you thus seek to live in accordance with the laws that govern the world, and which are divine, it will be but a few years before your sister-nations will put on the mantle of Christianity; and you will have the consolation of knowing that America is what she professes to be—a free and republican government and people. And here let me impress upon you the necessity of adopting in its full power this beautiful commandment of Christ, "That ye love one another." What is here meant to be conveyed by the term love? That you regard the interests of one another—that as you are endeavoring to receive the sacred principles of truth, you should do it with the view of benefiting your brother man, in common with yourself—that you seek to treasure up all truth, and to reject all error, not in the spirit of dissension, discord, and strife, but in harmony and peace, to the end that if you see your brother man in distress, the truth you have received will prompt you to render him assistance, whether he be your bitter enemy or your warmest friend. This is the doctrine that Christ taught. Do you not remember that when the vile one sought forgiveness of him, and told him that no man condemned her, said, "Neither do I condemn thee; go thou, and sin no more?" I do desire to see the disciples of truth, and who can not yet enjoy the spiritual feast that is spread before you. Do you not feel and know that you have consolation, peace, and happiness, that they know, not of? While you receive these spiritual fruits, you receive strength in the inner man; but there are those who are still feeding on the husks of forms and ceremonies, without the spirit of life which now animates you. When you see your brethren hungering and wounded by the wayside, perform the part of the good Samaritan, and seek to succor and restore them, and by the application of the light and truth you receive to heal their wounds, to bind up the broken-hearted, and to bring into the great circle of Spiritualism the outcast and the oppressed.

I would have you regard most cautiously the communications you receive from spiritual sources. Remember that John cautioned his church not to believe every Spirit, but to "try the Spirits;" and Paul said, "Prove all things, and hold fast that which is good." Let not the spirit of credulity work your destruction; but remember you have a power given you from the great Source of all life that will unfold and reveal to you the powers and usefulness of these teachings, whether they be of God, or whether they be the offspring of undevelopment. If they originate in wisdom, they will commend themselves to your reason, and you will see at once their practical bearing; but if they emanate from ignorance, you will perceive likewise their inefficiency to build you up and strengthen you in truth and righteousness.

When you understand Spiritualism in its highest sense, you will have lighted within the depths of your own souls that lamp that will reveal the right way, from which you may never wander; because guided by the light of inspiration that is constantly being poured from the great Divine Mind. That this may be your happy lot, is the earnest prayer of a brother that would impress upon you not only your relations to your brother-man, but would awaken you to a lively sense of the powers and capacities that lie within you, and are as yet unknown. I desire to bring to the individual comprehension the actual powers and principles which Spirits would teach. These I would disseminate among you, and show you that this is not a simple revelation designed to delight the fancy, or to exercise the imagination for a time, and then to pass away to be remembered no more; but that it shall make you truly men and women—angels and gods—in this vast Universe of the Creator, and teach you what is the character of the Infinite Source of all being. The powers that lie concealed within yourselves, when unfolded and revealed by this light, will show you, intuitively, the importance of this great subject, and as you thus grow in spirit, you will be brought into harmony with spiritual things, and approximate nearer the great Fountain of everlasting light and life.

You will perceive that in loving one another, you will forget the errors, the follies, and the vanities of your brother, and you will look at great principles; and as they are disclosed to your comprehension, and applied to your interests, and the interests of your brother, you will accomplish the mighty work of preaching the everlasting Gospel in its purity to every creature, for your influence can not be lost on the world. So far as the powers within you are exercised for good, just so far as you are inspired to preach the word of God. Oh, that Spiritualists would cultivate the heart and the tenderest sympathies, while they seek to unfold the mightier powers of the mind; for, in a degree, the wisdom and love principles in God are reflected in you; and just so far as you seek to unfold the

affections and sympathies of the soul, so far will you understand the full import of this beautiful commandment, "That ye love one another." You remember that the Apostle in speaking of the principal graces, presents as the greatest of these, CHARITY. It is indeed a God-given, divine characteristic or attribute. Then cherish charity or love, for her presence will illuminate the darkened chambers of the soul, and give you peace, tranquillity, and joy, while you sorrow for others' woes.

At the conclusion of the discourse, which was listened to with the deepest interest throughout, the youthful preacher uttered the following PRAYER:

Oh! thou everlasting Spirit of Truth, wilt thou permit the light of thy great mind to accompany whatever of truth hath been spoken to the edification of these thy children. Our Father, thou hast spoken to us with a mighty voice, declaring again that there should be light among the children of earth, so are we endeavoring to perform thy holy mission. Will thou strengthen us—give us of thy Spirit that power that becometh to Thee, that we may the more effectually impress upon others a sense of their duty to themselves and to their brother-man; for we know, our Father, if they are brought into sympathy with the Brotherhood of Man, they will also be brought into harmony with Thee, and as they become more acquainted with themselves, so shall they the more clearly perceive the great divine attributes of thy nature. Spirit of Truth, forgive and correct all their follies, and lead them into all truth, that they may worship with us, throughout the undying ages of eternity, the Father of all. Then shall they, indeed, love one another, and fulfill the mightiest end that Thou hast designed for man. And unto thee be everlasting praises. Amen.

MISS JAY AT THE INSTITUTE.

FOR THE BENEFIT OF THE BROOKLYN SOCIETY OF SPIRITUALISTS. The Free Lecture by Miss Emma Frances Jay, delivered in the Hall of the Brooklyn Institute, on Wednesday evening, February 28th, drew together such a crowd of people, anxious to listen to her inspired utterances, that many persons could not obtain seats, and a very general desire has been expressed that the Brooklyn public might be favored with another opportunity to hear the fair lecturer previous to her departure for Europe.

The Committee of the Brooklyn Society of Spiritualists, grateful for the public sympathy and assistance which have been extended to them in their humble efforts to promote a great cause, and desiring to gratify their friends and the public, have consummated an arrangement for another lecture, and respectfully announce that Miss Jay will address the people on Wednesday evening, 7th inst., at the Hall of the Institute, corner of Washington and Concord streets.

Miss Jay always speaks in the *trance state*, induced by the agency of Spirits, and not unfrequently chants with great power and sweetness, improving words and music, with remarkable precision and striking effect. Miss Jay has already acquired such a reputation that the Committee feel assured that this announcement will insure a full house.

The price of admission for this occasion only, will be 25 cents, for the benefit of the Society.

Doors will be open at 7 o'clock; lecture to commence at 8. Tickets may be had of either member of the Committee, and at the door on the night of the Lecture.

P. S.—S. E. Brittan, Editor of the SPIRITUAL TELEGRAPH, will commence his course of lectures on the Facts, Philosophy, and Use of Spiritualism, on Tuesday evening, 13th inst. The course will be illustrated by a novel exhibition of Spirit Writings and Drawings, greatly magnified and brilliantly illuminated.

SPECIAL NOTICES.

DR. G. T. DEXTER, 89 EAST THIRTY-FIRST STREET, Between Lexington and Third Avenues, NEW YORK.

MRS. JENNIE E. KELLOGG, SPIRIT MEDIUM, Rooms, No. 625 Broadway, New York.

Mrs. Kellogg will hold Circles for Spiritual Intercourse daily (Sundays excepted), from 9 to 12 A.M., 2 to 5 P.M., and from 7 to 9 P.M.

No sittings after 12 M., on Wednesday.

SPIRITUALISTS' HOME.

Mr. Lorin L. Platt has just removed to this city and rented the commodious dwelling, No. 762 Broadway, four doors above Eighth Street, where he will furnish elegant apartments and good board to a limited number of persons, if application be made soon.

SPIRITUALISTS' BOARDING HOUSE, No. 187 Spring Street. Sm. 146.

The meetings of the Harmonical Association of Philadelphia are held every Sunday at the Sanson Street Hall, commencing at half-past 10 A.M., and half-past 7 P.M.

PHOTOGRAPHY.

T. J. ELLINWOOD is still giving instruction in Photography, by letter, to persons abroad, on the same conditions as formerly—namely, receiving three dollars (\$3) in advance, for a full course of lessons, and furnishing an instruction book free of charge. Address, T. J. ELLINWOOD, care of Fowler and Wells, 303 Broadway, New York.

SUPERIOR FAMILY BREAD.

Made of the highest grades of Extra Flour at MRS. MOORE'S BAKERY, 57 Carmine Street, between Bedford and Varick Streets, New York. Bread, Cakes, and Home-made Pies in all their varieties, fresh every day, and made of the best materials. Wheat Bread, Wheat and Indian Bread, Rye Bread, Graham Bread, Home-made Bread, etc., all of the very best quality. The best Tea Biscuits, Crullers, and Doughnuts every afternoon at 3 o'clock.

SITUATION AS TEACHER WANTED.

A young lady, graduate of a distinguished Northern institution, who has had several years experience in teaching, both North and South, desires a situation as Teacher in a School or Family—later preferred. Satisfactory recommendations furnished, and terms made known upon application to Wm. P. Taylor, care of Partridge and Brittan, 800 Broadway, New York.

SPIRITUAL MEDIUMSHIP.

C. HUGHES, Medium for Test Persons, by which the actual presence of the departed can be realized, and for Examining and Relieving, by the laying on of hands, and I. MAYHEW, Healing, Speaking, and Developing Medium, may be seen at their Office, 160 Grand Street.

Circles for Development met on Wednesday and Friday evenings, at 7½ o'clock. Terms for each circle, during twelve weeks, Five Dollars, in advance, or fifty cents for admission to each circle. Circles for Investigation every day, Sundays excepted, at 10 and 11 A.M., and 8 and 9 P.M. Also on Tuesday and Saturday evenings, at 7 and 8½ o'clock. Admission, Fifty cents. Private circles may secure the attendance of both Mediums on Thursday evenings, at Five Dollars per evening.

A CARD.

Professor J. W. Marks and lady (late Mrs. G. B. Bushnell), have left the city for their residence in Wyoming Co., to spend the winter. Persons desiring examinations and prescriptions through Clairvoyance, will receive prompt attention, by addressing them, post paid, at Yorkville, New York.

DISEASES OF THE EYES AND BLINDNESS.

Treated by Dr. Ramon, Oculist from Paris, 384 Fourth Street, near Broadway, New York. Office hours from 2 P.M. to 6 P.M. Dr. Ramon does not follow the old and cruel routine of bleeding, leeching, blistering, cupping, dieting, etc. His method of treatment is *entirely new*, and *perfectly safe*, excluding, in most instances, the necessity of surgical operations, which were formerly considered as indispensable. His remedies are inoffensive and harmless, nevertheless, possessed of such efficacy, as to render his success in treating diseases of the eye almost certain.

SPIRITUAL BOOK DEPOT.

276 Baltimore Street, Baltimore. All the works on Spiritualism can be obtained as above. Address, W. M. LAMING. Mrs. French's Invaluable Medicines for sale.

"A PEEP INTO SACRED TRADITION."

BY REV. ORRIN ABBOTT. Is a pamphlet of which the Spirit has said, "This work shall enlighten the world." It is a learned Doctor of Divinity said, "It is an ingenious and able work in a bad cause." To obtain it, inclose twenty-five cents in a letter post-paid (the silver will not increase the postage) to Orrin Abbott, Buffalo, N. Y., and he engages to send you the work post-paid.

ENOLD! THE SICK ARE HEILED.

MRS. S. B. JOHNSON, of Bangor, Me., Psychical Physician and Medium, would respectfully offer her services—assisted by her husband—to the diseased, particularly those with *Cancerous* affections, and such diseases generally as have baffled the skill of the "faculty."

Examinations of persons at a distance will be promptly attended to on the receipt of \$5.00, and a lock of hair, or other relic, with name and the residence of the patient. Rooms at 334 Race Street, below Tenth. Address, S. B. JOHNSON, Box 454, Philadelphia, Pa.

OPTICAL INSTRUMENTS.

H. SHILBARUM, Practical Optician and Manufacturer of Mathematical and Philosophical Instruments, small Machines, and Inventor's Patterns, etc., 290 Broadway, corner of Reade Street, first floor, Room No. 5.

The subscriber respectfully solicits your kind patronage, and offers you his most useful services. By practical and scientific education received in Europe, and by his principles as a true Spiritualist, he believes himself to be entitled to your confidence.

He has a large stock of Spectacles, Eye Glasses, Telescopes, Opera Glasses, Microscopes, and Drawing Instruments on hand. Repairs promptly made; all work warranted to be as represented.

A. C. STILES, M.D., PHYSICIAN AND SURGEON, East Bridgeport, Connecticut. The sick attended to at all hours of day or night. No mineral poison used.

Dr. S. has become developed as a Clairvoyant Medium, and can perfectly describe the *causes of disease*, also the feelings experienced by the patient.

If the patient can not personally attend, a lock of their hair may be forwarded. Letters post-paid strictly attended to. Consultation fee \$1. Medicines will be supplied if desired, and forwarded to any part of the United States. Sm. 146.

NOTICE.

DR. CHARLES RAMSDALL, Clairvoyant, Writing, and Psychometric Medium, would inform his friends that he has removed from Woburn, Mass., to Nashua, New Hampshire, where he will continue to attend to the examination of diseases and prescriptions. The patient may be present; or if he has a letter, the subject may be absent; also Psychometric reading of character, the name in the handwriting of the individual required. Price of each ONE DOLLAR. Medicines from pure vegetable substances always on hand, and sent to all parts of the country.

CHARLES RAMSDALL, Nashua, New Hampshire.

February 10, 1855.

J. G. ATWOOD, HEALING MEDIUM.

Would respectfully answer the inquiries by letter, of many from various parts of the Union and the Canada, that he has arranged his business so as to enable him to devote his entire time to the examination and treatment of diseases, and for the better accommodation of persons from abroad, has taken rooms in a large private boarding-house. He gives no medicine in any case whatever—relies wholly upon Nature's remedy. His practice is similar to that which was prevalent in the days of "miracles." The whole is guided by a familiar, though invisible, intelligence.

Lockport, N. Y., Nov. 1854.

MRS. NETTLER'S MEDICINES.

Have now been long enough before the public to win a good name for them—their best voucher is actual trial. All of her Remedies are compounded according to her directions, given while in a state of Clairvoyance, and are purely vegetable and perfectly safe under all circumstances.

MRS. NETTLER'S RESTORATIVE SYRUP, Though not a Universal Panacea, is one of the most efficacious Remedies for all those Diseases which originate in an Impure State of the Blood, Derangement of the Secretions, and Bilious Obstructions. Those who are troubled with unequal Circulation, Sick Nervous Headaches, Inactivity of the Liver, Constipation of the Bowels, and Irritation of the Mucous Membrane, together with their various sympathetic effects, will find this Syrup invaluable.

MRS. NETTLER'S DYSENTERY CORDIAL, A STOMACH AND BOWEL CORRECTOR. This important remedy has always proved successful when properly used, and the directions strictly carried out, and no family should be without it. It is a remarkable medicine, and has never failed to cure in upward of 300 cases here in Hartford.

MRS. NETTLER'S CELEBRATED ELIXIR, For Cholera and severe Cholera Pains, Cramps of the Stomach and Bowels, Rheumatic and Neuralgic Pains, Bilious tendency of the Stomach, Fever and Ague, and severe pains induced by internal injuries. This will be found to be equally good for the purposes to which it is especially adapted.

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OUR LIST OF BOOKS.

Embraces all the principal works devoted to SPIRITUALISM, whether published by ourselves or others, and will comprehend all works of value that may be issued hereafter. The reader's attention is particularly invited to those named below, all of which may be found at the Office of THE SPIRITUAL TELEGRAPH AND SACRED CIRCLE. The reader will perceive that the price of each book in the list, and the amount of postage, if forwarded by mail, are annexed.

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